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ABSTRACT

The paper outlines identification and social problems regarding the gifted bilingual bicultural student and offers suggestions to parents and teachers for alleviating those problems. Noted among problems in identification is that minority students may not exhibit behaviors and characteristics which are recognized as manifestation of talents and gifts by the dominant culture. It is noted that gifted and talented bilingual bicultural students, as a group, tend to develop social emotional problems ranging from mild emotional stress and minor deviant behaviors to serious emotional and personality predicaments. Teachers are urged to take such measures as: recognize and identify general aspects of giftedness and talent; recognize and identify cultural specific gifts and talents; teach self acceptance and mutual acceptance among all students through affective education; use literature to promote understanding; model for self acceptance and desirable interpersonal relationships among people; use history, current events, news events, biography, etc. about the culturally and linguistically different to help students establish identity; structure small group activities to facilitate acceptance and belonging; and capitalize on the gifted bilingual bicultural students as learning resources. Listed among guidelines for parents are let the child learn at least some functional English before starting school, encourage children to acquire some skills which are valued by the dominant culture, travel widely if possible, and initiate or respond to invitation to collaboration with the child's teachers and other school personnel. (SB)

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THE IDENTIFICATION AND SOCIAL PROBLEMS OF THE GIFTED BILINGUAL-BICULTURAL CHILDREN

A Presentation

at

CEC Conference on

The Exceptional Bilingual Child

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Running Head: Identification and Social Problems

Gifted and talented bilingual-bicultural children may have two major problems: the problem of being recognized, leading to identification and nurturance; and the problem of having optimal social-emotional development.

Problem of Identification

To understand the problem of bilingual-bicultural children being identified as gifted and talented, one must understand the nature of giftedness.

1. The Nature of Giftedness

There are two aspects of giftedness and talents: the absolute or general aspects of giftedness, and the relative or specific aspects of giftedness.

The absolute aspects of giftedness have universal application. They transcend time, space and culture, such that they could be identified in all human beings in spite of cultural, geographical, socioeconomic, or physical differences. For example, the ability to learn faster and more than an "average" person; the capacity to perform better, faster and more of a certain task than most people; etc.; are absolute or general aspects of giftedness.

The relative aspects of giftedness and talents are related to the values of specific society and cultures. Thus talents and gifts are culturally defined. As cultures are determined by geography, economics, politics, philosophy, etc., evolving over time, so are the definitions of talents and giftedness. What one culture values, identifies and hence nurtures as gifts and talents may not be considered, identified and hence reinforced by other

cultures. For example, what eighteenth-century Eskimos in Alaska thought as talents and gifts may not necessarily be recognized as such by twentieth-century Alaskan Eskimos; and what contemporary Alaskan Eskimos cherish as rare gifts and talents may not be equally admired in today's commercially prosperous New Orleans.

2. Obstacles to Identification

The United States is a pluralistic society where many linguistic and cultural minorities coexist with a dominant core culture (Baldwin, Gear, and Lucito, 1978; Bruch, 1978; Mercer, 1978). Unless the values and child-rearing practices of a minority culture coincide with those of the dominant core culture, youngsters who have outstanding adaptation and achievement in the former may not be recognized as adaptive or achieving in the latter. As talents and giftedness are cultivated and shaped by specific cultures, quality students of minority cultures may not exhibit behaviors and characteristics which are recognized as manifestation of talents and gifts by the dominant culture and hence most public schools (Gay, 1978). If one generalizes the manifestation and characteristics of Terman's group of affluent white gifted children in California to all gifted children in America, one may not be able to identify any Appalachian poor white children as gifted.

When a dimension of a minority group's cultural value is also valued by the American public schools, minority youngsters capable in that dimension would probably be recognized as gifted or talented in school. Thus a talented basketball player, regardless of ethnic or cultural origin, could easily achieve recognition and status in most basketball-loving American public schools. Similarily, Chen and Goon (1974) found that among the gifted

disadvantaged students identified in New York City, 39% were Asian children, who made up only 11% of the entire disadvantaged minority student population. The reason could very well be that most Asian Americans value scholastic achievement, which is also defined as an attribute of giftedness by the American core culture. This hypothesis is supported by Ou and McAdoo's (1980) recent findings, that the mean IQ scores of 192 middle-class Chinese American children around the Baltimore-Washington, D.C. area were within the bright-normal level or higher; while the parents' positive attitudes towards academic achievement were highly and significantly correlated to their children's high IQs.

However, even when home and school share the same values, gifted and talented bilingual-bicultural students may not readily gain recognition, leading to identification and nurturance by the public schools. For they must overcome language as well as cultural barriers, before they may demonstrate high intellectual potentials and specific academic aptitudes. Every thing being equal, bilingual-bicultural students have to work harder and perform better than their majority peers in order to reach approximate performance levels. The public schools may not intentionally discriminate against gifted minority students, but they are constrained by inadequate identification procedures and instruments, which are usually in English or developed in English, and are culturally biased (Bruch and Curry, 1978; Burroughs, 1979; Gay, 1978; Torrance, 1974; 1978). As a result, fewer bilingual-biculturals than the majority white students have been identified as gifted and talented, and qualify for existing gifted and talented programs to maximize their high potentials.

3. Needs for Identification

Why do we need to locate, identify and thus provide for gifted and talented bilingual-bicultural students? The following are some of the reasons:

The principle of democracy and equality: the constitutional foundation of Public Law 94-142 which mandates equal educational opportunity for handicapped students, can be applied to gifted but culturally different students. Even if one denies that bilingual-bicultural condition and status are handicapping, they, as citizens, have the right to appropriate public education designed to meet their unique needs, in the least restrictive environment for learning and growth. They too, should develop to their fullest potentials, as self-actualized individuals, and as socially effective citizens.

America needs responsible and competent leaders in the professions and in society, on the sub-group and on the conglomerate levels. Therefore leadership is desirable, regardless of racial or cultural origins. Furthermore, democracy desires equal representation of leadership from all groups of the population. Appropriate educational opportunity commensurate with needs and abilitites must be extended to potential leaders from all majority and minority groups, including the bilingual-bicultruals, to insure their participation in and contributions to our pluralistic society.

Pragmatic reasons: when gifted and talented bilingual-bicultural children receive appropriate training and education, society will benefit from their services and contributions. There will not be needless waste of invaluable human resources, and potential tax incomes for the public coffer. On the other

hand, if highly gifted and talented children are not properly nurtured, they may become highly skilful or troublesome public offenders, such as juvenile delinguents and criminals. Thus potential assets become liability. Society must therefore protect and capitalize on its resources, be they monolingual or bilingual, monocultural or bicultural.

Humanitarian considerations: society must enhance human worth and human dignity, regardless of cultural or linguistic differences. Society must not breed underachievers, and the lives of the gifted must not be left unfulfilled. When talents and gifts are untapped or unchallenged in the classrooms, they are not only wasted, but also become vulnerable. Inattendance, poor work, drop outs and discipline problems in the schools, as well as behavior and emotional deviates in larger society may be the by-products of neglecting, undernourishing or alienating the bright and able. Because of their "marginal" status, the culturally disadvantaged gifted are even more prone to personal and emotional problems than their counterparts in majority culture. They, therefore, are specially in need of timely recognition, identification and nurturance.

4. Suggestions to Teachers: Alternative for Recognition, Identification, and Nurturance.

Recognition and identification of general aspects of giftedness and talents: since general giftedness could be recognized across time, space, and cultures, teachers should observe for combination, though not all, of the following behaviors and characteristics indicative of general giftedness in their bilingual-bicultural students:

a. High sensitivity, resulted in quick and accurate perception, discrimination and reaction as one interacts with one's human and physical environment. Examples: keen observation in scientific experiments; quick visual and motoric response in ball games; sensitivity to peers' feeling leading to quick and appropriate reaction (social intelligence); fast generalization from concrete to abstract in math; quick and accurate discernment of prejudice, discrimination, rejection, etc. by peers or adults; quick to detect humor and first to laugh at jokes and comedy, etc.

b. Attention and concentration: ability to focus attention and concentrate for long period of time in a subject of interest. However, such attention and concentration are goal-oriented: will persist to get what one desires.

c. Capacity for learning: learns more and in shorter duration than the average learners. Learning includes mastery of facts and details, concepts and relationships, skills, and artistic or physical performance in any area one sets one's mind to learn.

d. Adaptation and acculturation: flexibility and ease to adapt to new environment, including ability to assume new social roles, norms of behaviors; mastery of new speech patterns, dialects, or language. Also, awareness of one's physical, cultural and linguistic differences.

e. Abounding curiosity, inquisition, exploration, and wide variety of interests, thus takes initiative in learning and performing.

f. Abundant energy to actively engage in varieties of mental and physical endeavors, constantly, and for prolonged periods of time.

g. Sensitivity to and empathy with human emotions, which could lead to intense and rapid change of emotional states, and/or adept socioemotional leadership.

h. Purposive and could be diversive, original or creative to pursue one's goal, or convergent, conforming and stubborn for the same purpose.

Recognition and identification of cultural-specific gifts and talents: to discern the presence of culturally differentiated gifts and talents, outsiders should:

a. Rely on the assistance of members of particular cultural groups to help identify their own smartest (Bernal and Reyna, 1974). Family members including parents and siblings, peers, adult friends and relatives, etc., can help nominate their gifted and talented.

b. When IQ tests are used, employ culture-free and nonverbal tests if the individual is young or is just learning the English language. When the individual is older or is more proficient in English, switch to more verbal tests, in English or translated version. Minority students tend to perform better in verbal than in nonverbal IQ tests, (e.g., Ou and MaAdoo, 1980).

Nurturance: for nurturance of cultural-specific talents, secure advise and collaboration with students' group members. Learn to appreciate gifts and talents treasured by students' cultural group, in order to genuinely encourage and facilitate cultural diversity, which will ultimately benefit society. Often bilingual-bicultural students themselves would sense differential values held by home and school, and may choose to abandon their minority-status values and gifts, for utilitarian purposes. Respect and

approval from significant others in the majority culture may help to change this trend. When youngsters are truly proud of their own cultural heritage and values, they can truly be proud of their assimulated values and heritage.

To nurture students in the majority culture for effective social adaptation and advancement, one may need to "acculturate" family and group members as well, for ecological support. This must be done with skill and sensitivity. Let family members know what may be good for the students, and what may be needed for "success" in school and eventually in society, and secure their support or cooperation. (One may have to "teach" how family can cooperate.) However, when working with the family, be very sensitive to cultural pride and prejudice, and never undermine or put down students' cultural and linguistic heritage. Minority group members will respect mainstream culture and cooperate, when mainstream culture respects them and their culture.

5. Suggestions to Parents: Nurture toward Recognition and Identification.

Gifted bilingual-bicultural students probably need more help and support from their parents than majority gifted students, to be fully self-realized, and for maximum social effectiveness. The following are some suggestions for parents who desire to be facilitative:

a. Recognize indication of superior gifts and talents, such as extraordinary learning rates and capacities for the child's age. Also look for early awareness of one's own cultural/physical differences from the majority. High sensitivity and keen perception signifies high intelligence.

b. When a child displays culture-specific gifts and talents, nurture them and instill pride in their special ability and achievement.

c. Help the child appreciate his own as well as others' cultural values. Avoid ethnocentrism which is restrictive to the child. Help the child appreciate the beauty and desirability of heterogeneity and pluralism in a democratic society.

d. Beware of selfish or irrational motives when we attempt to mold our children after our own cultural image, in the name of perpetuation of cultural heritage and preservation of cultural identity. This is specially critical for first generation immigrants. Our children's environment and experience cannot be exact replication of our own. We cannot expect them to think and behave like ourselves. Too much pressures may turn them toward ethnocentric, or turn them off from their cultural values and heritage completely.

e. Let children learn at least some functional English before they begin school, if they are minority linguistically. Make it easier for them to succeed in school while avoid focusing attention on their differences. They may have enough perceived differences to cope with.

f. Encourage children to acquire some skills which are valued by the dominant culture, thus facilitate their acceptance, recognition, etc. For example, if majority youngsters value sports and athletic achievements, give them opportunity to participate in sport programs; if dominant culture stresses verbal skills, enhance their verbal skill development so that they too can achieve and excel in the eyes of dominant culture. They do not need to start everything with two strikes against them. And we do not want them to experience excessive frustration or inhibition to success, which may lead to emotional problems that may be more tragic than failure to realize one's talents and potentials.

Social-Emotional Problems

Gifts and talents may enable bilingual-bicultural children to succeed and to self-actualize; they may also make them vulnerable to social-emotional pressures, which are shared by most gifted and talented persons.

1. Social-emotional Problems of the Gifted and Talented.

Human beings are social as well as individual. At times, they need to conform; and at times, they need to be different. But they cannot tolerate to conform nor to be different for too long. Either extremes jeopardize their emotional equilibrium (Guskin and Guskin, 1970).

Being gifted and talented means being different. However, if the gifted and talented are constantly among their equals, they will not feel nor suffer from being different. Even young "disadvantaged" black children had high self-concept and did not perceive their being different, until they were removed from their neighborhood, and bussed, to be integrated with white children in dominantly white neighborhood. Then they entertained lower self-concept and perceived minority status (Soares and Soares, 1969). Terman's gifted geniuses tended to be socially well-adjusted, all round, and physically large and healthy. Might it be that they were from a more or less homogeneous group: healthy, bright, affluent and high socioeconomic-status children from around Stanford University vicinity? Other researchers, however, report that the gifted, as a group, tend to have high incidence of emotional problems (Bingaman, 1972; Gowan, 1972; HEW, 1964; Schauer, 1976; Strang, 1960). Burroughs (1979), who defended that the gifted and talented are essentially well-adjusted like Terman's group, also admitted that gifted children often have problems due to perceived differences, conflicts with

parents, intolerance and nonacceptance by peers, inability to find true friends, neglect and even hostility by school personnel, pressure to excel and to achieve, low tolerance for imperfection, etc. They are handicapped by their giftedness. They are subjected to similar prejudice and hostility experienced by the blacks due to minority status (Burroughs, 1979; O'Shea, 1960).

2. Social-emotional Problems of the Gifted Bilingual-Bicultural Students.

The linguistically and culturally different, yet gifted and talented youngsters are the minority of the minority, the deviant of the deviant. If they are racially or physically very different, and live in small towns or remote areas where the population is rather homogenous, their multiple divergence and minority standing would be acutely conspicuous. All the social pressures and psychological burdens felt by the regular gifted children fall on them too, and many times heavier (Guskin and Guskin, 1970). Being gifted, they may be specially perceptive of prejudice, hypocrisy, discrimination, differential treatment, rejection, hostility, and even outright ostracism; and they may feel hurt more than ordinary people would have felt. These prolonged hurt feelings and constant struggles with rejection, loneliness and stress must take toll on their personality and emotions. Thus, without help or intervention, how long can one expect the social and emotional well-being of such youngsters remain intact?

This presenter lives and socializes with gifted and talented bilingual-bicultural students in a small south-eastern college town. Ex post facto and current observations are congruent with the above description. Moreover, these youngsters were generally healthy and happy before they began school.

Negative social-emotional changes occurred, sometimes dramatically, sometimes gradually, once they entered public schools. The phenonmenon was almost like a planned and controlled multiple-baseline experimental design, with school experience as the independent variable while social-emotional behaviors the dependent variable. As soon as these children began school, social and/or emotional problems developed. Later on they were identifed or confirmed by schools as gifted and/or talented. Personal observation and conversation with the youngsters, their parents and teachers reveal that these students often experienced intolerance, social rejection, verbal and even physical abuses in school. Subsequent psychosomatic side effects were not uncommon; and most of them tried to decrease their highly-visible minority characteristics and behaviors.

This situation seems to contradict with Ou and McAdoo's (1980) research findings, that a group of first and second grade, and a group of fifth and sixth grade very bright Chinese students living around Baltimore and Washington, D. C. areas generally enjoyed high self-concept and ethnic preference for their own group. These decrepancies, however, could be due to 1) differential measuring techniques; and 2) different populations, in terms of varying degrees of minority status. Ou and McAdoo (1980) used subjective paper-and-pencil self-report plus projective method, to infer the subjects' self-concept and ethnic preference; whereas this presenter depended on informal and objective "longitudinal" observation, plus subjective oral reports by the subjects and their significant others, to evaluate these variables. The subjects in Ou and McAdoo's study lived in metro-politan areas, in close proximity to their comparatively large ethnic

groups. Opportunities for frequent within group interaction and bilingual-bicultural inculcation were available. Their minority status was not as severe as that of this presenter's subjects, who were few in number, and scattered about in small communities. Within group interaction was infrequent, and there was little or no opportunity for formal education in native language and culture. Thus the degree of minority status, rather than racial or cultural differences per se, covaries with social and self acceptance, which in turn affects bilingual-bicultural children's social and emctional well-being.

Gifted and talented bilingual-bicultural students, as a group, tend to develop social-emotional problems, ranging from mild emotional stress, minor deviant behaviors, to serious emotional and personality predicaments. Who then can intervene for these youngsters? Who can help prevent or ameliorate their problems? Once again, we have to turn to teachers and parents, the "significant others" in students' ecosystem. They are a part of, and can influence and shape students' social environment.

3. Suggestions to Teachers: Intervention for Acceptance, Identity, and Mental Health.

Research indicates that favorable opinion and behaviors towards handicapped people, who are minority in society, can be structured through cooperative group activities, the reading and discussion of literature, the viewing of documentary films, etc. (Ballard, Corman, Gottlieb and Kauffman, 1977; Leung, 1979; Monson and Shurtleff, 1979). Gifted bilingual-bicultural students are also minority, handicapped by their giftedness, and racial and cultural differences. Teachers, therefore, can and should

plan for enhancement of their self and social acceptance, if education is for the development of the whole person. The following are some suggestions to promote understanding, acceptance, identity and mental well-being of gifted bilingual-bicultural students:

a. Teach bilingual-bicultural students self acceptance, and mutual acceptance among all students, through affective education. Issues on feelings, values, prejudice, tolerance and nonbiased acceptance can be explored and studied, based on curricular materials from programs such as TAD (Dupont, Gardner and Brody, 1974) and DUSO (Dinkmeyer, 1970), and ideas from Humanistic Education (Read and Simon, 1975), etc. The viewing and simulation of the film, "The Eye of the Storm" (ABC News, 1971), could provoke discussion and insight on social bias and discrimination. Other activities such as the "Magic Circle", class meetings, role-play, skit, puppetry, etc. can be used to develop perception and provide experience for students to accept, care for, and support themselves as well as one another in their school environment, despite of physical and mental differences.

b. Use children's, youth and adult literature to promote understanding, and to model for self acceptance and desirable interpersonal relationship among people. Discussion immediately following reading, to highlight positive attitudes and behaviors, will bring favorable attitudinal and behavioral change towards the hitherto marginal and rejected (Crosby, 1963; Leung, 1979; Reid, 1972). Readings and discussion can be direct and specific, about the gifted and linguistically or culturally different under parallel social situation; or they can be indirect, about other

personalities in other predicaments. Opinions and action could be affected, through models, counter-models, vicarious experience, inference and insight.

c. Use history, current events, news events, biography, etc. about the culturally and linguistically different, to help gifted bilingual-bicultural youngsters establish identity. Extra efforts to search for worthy personalities, and "exaggeration" about heroes sometimes may be needed if a youngster is undergoing identity crisis. For example, a gifted three-year-old Chinese boy wanted God to change him to an American black, because he could not see orientals playing football on TV. He also refused to go to nursery school since he was the only Chinese. Sensitive and empathetic teachers, on such occasions, would "show and tell" and even "exaggerate" about any historical or current Chinese athlete and his accomplishments, to enable this boy find some identity.

d. Structure small group activities to facilitate acceptance and belonging. Assign the bilingual-bicultural child to a group in which at least one person is friendly and tolerant to deviancy. Assign individual students tasks commensurate with skills and abilities to insure that the bilingual will have an opportunity to make contribution to the group, thus gain recognition and acceptance. Teach and monitor cooperation to promote team spirit. When appropriate, arrange for the bilingual to assume and thus learn leadership role. This type of teacher-direction and structured learning process should be relaxed, once students learn to appreciate, accept, and work for one another, regardless of perceived or inferred differences. However, leaving it to chance, this kind of learning and growth may never occur.

e. Collaborate with the guidance counsellor to work directly or indirectly with the gifted bilingual-bicultural children on self acceptance, and with the whole group, including the bilinguals, on mutual understanding and acceptance.

f. Sometimes a gifted and talented youngster may lack social "grace", social intelligence or perception. His behaviors could be offensive, or his friendly overtures are counterproductive, driving peers farther away. Sometimes the seemingly unacceptable behaviors could be cultural. What is appropriate in the minority culture may be very inappropriate in the dominant school culture. Concerned and responsible teachers would seek clarification and collaboration with parents and the guidance counsellor. If the questionable behaviors are not culture-related, coaching and remediation is needed. And school-family cooperation may expedite the learning process. If the behaviors are culturally-oriented, collaboration between school and home is even more crucial. Parents, student, teacher, guidance counsellor or other change agents or liaison person together must determine if the student should change, and how much to change, to enhance social acceptance and thus social development in majority culture. This process demands much tact, sensitivity, honesty and perseverance. If the teacher can maintain open communication with the family, and demonstrate sincere concern for the student's benefit, consensus will be worked out. All parties concerned, including the student, will work toward adaptation and competencies for our pluralistic democracy. The student's home culture is never belittled. He is only encouraged to acquire more complex social skills.

The parents, who may have always wanted to help their child get ahead, but did not know how, are given opportunity to contribute toward the child's improvement. Meanwhile, students of the majority culture must also be taught to appreciate, accommodate and accept diverse cultural values and practices. They too, must learn to live meaningfully and constructively in a multicultural society.

g. Teachers must model accepting attitudes and behaviors towards the culturally and linguistically different, who also happened to be gifted and talented. Teaching by life is more effective than by mouth. Students may just mirror their mentors' intentional or unintentional behaviors (Rist, 1970), which may vitalize or destroy marginal students' precarious self concept and emotional well-being.

h. If appropriate, use behavioral techniques to encourage positive attitudes and interaction between gifted bilingual-bicultural students and other students. Give extrinsic and intrinsic rewards to reinforce desirable interpersonal behaviors, e.g., when the bilingual and the monolingual are cooperating in a group project; when a gifted bilingual tutors a peer who has math problems; when a peer from majority culture helps a bilingual child to upgrade her basketball skills; etc.

i. Capitalize on the gifted bilingual-bicultural students as learning resources. Let them teach their monolingual-monocultural peers a second language or a second culture, for enrichment and expanded horizon. Intellectual enlightenment augments affective outlook. Students with increased knowledge and experience, such as acquiring a second language and studying about other cultures and values, see things with widened

perspective. Physical and cultural differences may lose some of their significance. Moreover, being resource persons or tutors to their peers may enhance bilingual-bicultural children's self-image and social status. And if sometimes teachers would reverse the roles, mandating that a second language such as Spanish must be used as a dominant langauge, and Mexican-Spanish cultural practices must be observed as the dominant cultural practices for a day or two, students from majority culture would really empathize with, and appreciate the problems and achievement of their bilingual counterparts.

j. Invite the parents of bilingual-bicultural students to come to talk to the class, on their special expertise, or on their native culture, etc. This may enhance bilingual-bicultural students' self-esteem and cultural identity, because teacher thinks that their parents are important. What they are asked to say is also important. And everybody benefits.

4. Suggestions to Parents: Intervention for Acceptance, Identity and Mental Health.

Parents could be a gifted bilingual-bicultural child's last resort for help and intervention, as she is overwhelmed by social pressures and psychological burdens. Parents must be calm, remain objective, and view reality through their child's perceptive in order to be supportive, to offer help, solution and intervention on behalf of their child in need.

a. Maintain open and honest communication with the child. Be willing to listen, which is therapeutic in itself. The child must have someone frequently, if not always, available to pour out her burdens and discuss solution to her problems. Parents can argue and contradict with the child,

but should terminate the conversation when either party becomes too emotional, so as not to impede future communication.

b. Do not overprotect the child from harsh reality. Tell it like it is when there is real prejudice and discrimination, etc. But always help the child see things from another perspective: how would you feel, what will you do, if someone who speaks and behaves very differently from you gets all the A's and wins all the praises? Let your child know that you share her feelings. Listen to and advise when she goes over plans to win friends with you. But be ready to hear reports of failures and help her to try, try again.

c. Make sure that your child's behaviors are not offensive to peers in majority culture. Some behaviors are proper and appropriate in your culture, but may not be so in other cultural environments. Your child must be able to function competently and gain acceptance in various environments. Do not insist on absolute conformity to your cultural norms and expectations, at all times and places. The child must respect other cultures and standards. If possible, teach him manners and skills so he can be a Roman while he is in Rome. Aim at adaptability without sacrificing integrity.

d. Respect your child's feelings. If he feels uncomfortable conversing in your native tongue in public, spare him the embarrassment. But also help him to understand the advantages and desirability of bilingualism, learning a second or third language, diversified and multicultural experiences, etc., in today's shrinking world.

e. Begin multicultural education when the child is young, to prepare him for adjustment and adaptation in school and in society. Read to him

in your language and in English. Use reading materials and other media to develop racial/cultural identity as well as empathy and respect for other people and other cultures. Instill pride in your native tongue and culture, but do not expect your offspring to share the same loyalty and excitement you feel about your cultural roots.

f. Travel widely if possible. Exposure to and experience with varieties of people and cultures will enable your child acquire broader outlook and perspective. Physical and cultural differences will become less significant.

g. Open your home to your child's friends so that they may get to know her better. Arrange for occasions so that your child can socialize with children from dominant or other cultures, such as spending the night, going to skateing rink, birthday parties, etc.

h. Since your child is of minority status, he may not have as much opportunity for leadership in school situation. Make sure that your child's social needs are met, and that he has opportunity for leadership training and experience. Encourage him to participate in organizations and cultural activities specifically organized for his ethnic group. There he may find comradeship, (when it is therapeutic to be among one's equal,) and better chance to compete for leadership on more equal bases. If there are few children of your affinity in the community, get children of various minority groups together and organize their own clubs. This could be good leadership and organization experience for you and your child.

i. Initiate or respond to invitation to collaboration with your child's teachers and other school personnel. Sometimes you may have to

"break the ice". They may be "afraid" of you as much as you are "afraid" of them, because they do not know you and your culture, and may feel uncomfortable and insecure to initiate interaction.

Let school people know that you are concerned and interested in your child's adjustment and performance. Indicate your willingness to cooperate, and your willingness to learn, so that you can assist your child in whatever needed areas.

Ask questions and demand response. Sometimes you may have to speak out for your child when his well-being would be jeopardized. If you feel threatened or scared, find an advocate in the form of a friend or someone who is knowledgeable about public school and the dominant culture. If you do not stand up for your child, perhaps nobody would.

Volunteer to assist or make contribution in the classroom and other school situations. You are doing something for your child and his classmates; and he will be proud that you can be a part of his school life and program. Your presence may alleviate his consciousness of his minority standing.

j. Use bibliotherapy and other affective education techniques to help your child maintain mental health, self acceptance and identity. Do not be surprised if your child dos have emotional and personality problems. Ask for professional counsel and assistance if you realize the existence of such problems. Your child needs and deserves all the help and intervention. The odds are against a gifted bilingual-bicultural child more than the average majority.

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